Hegel and Marx in Indian Revolution – Part II – Put Politics in Command because it is Right to Rebel against the Reactionaries, but don't forget to Grasp Politics more than Promote Production but Recognise Production as Jewish Finance Here, not Production Labour but Finance Flow

By Shomit Sirohi

I. Indian Revolution

The difference, position and correlation of forces in a contradiction then in India is about the specific difference of the poorest and their unity in class struggle with a advanced position in the status of the victory. This then is the empirical fact of a multiplicity of amounts and units of class participation which has a advantaged position and not disempowered as in China or Cuba, which disempowers the poor by making them labour for rum plantation business or agrarian growth and such calculations. Despite being more capitalist and less radical than Mao, India is more much more ethical for the poor. This is called the major differences between the cities and the countrysides and the poor being reduced by in fact correct practice. Position is called in fact mass line of the people on the party, practiced as in fact their view to be seen in mass theatre, mass cinema and mass strike in working class own leadership and in fact therefore mass line of the people as "Poratum bagunna?" and this means in fact that the process is also Jacques Ranciere like aesthetics is politics and politics is aesthetics. A mass art then is also the leader Sirohi, who produces the unity of struggle which means – it is right to rebel against the reactionaries, and nothing essential divides the people and the correct handling of contradictions all as trust in the people which is all because in fact the people are peaceful and democratic in far flung areas and tribal poor which means they are correct. At a high level then comes determination of absolute quality which means – blossom hundred flowers and surrealist creative poems – which then is in fact what philosophers witness each day as beauty – the production of a number of art works by Sirohi himself in fact and such great literature and poetry.

II. Offsite

This then is the offsite argument that in Hegel, the determination and self-limiting of the worker's and peasant's power is in fact offsite which means in fact full power to the people as mass line of the party finally – and this is called in fact by Mao – put politics in Command. And grasp politics and promote Production.

Hegel would call all this Maoism with in fact the absolute remaining in capitalist Jewishness finally a fully united development of all of the above with the missing students in action as simple rear-guard of thr leader all

of this becomes with more rear-guards of leaders like Mao and Revueltas and Fidel in fact all this is truly infinite and what is spurious infinity if any is in fact the possibility of student campaings to join the forum – that would be a problem of quality – that they are not articulate in what is called Free Praxis by Negri.

All arguments then totalize and develop into in fact the process as truly infinite and that is because of two reasons – Paris Commune model party based on Lenin and Trotsky but with perhaps a Marx trade union measure and in fact peasant union NGO measure which then is a mass scale of protests with in fact the empirical evidence of images and photos which show in fact full power to the people in Sundarraya ways as it were. All of this then is true infinity as also fine art is practiced in the fine heights of life.

Modelling all of thes developments the process of violence is then a stone-pelting power and this then models each practice and practices of economic, cultural and political processes then as malleable in the hands of the demos because in fact it organizes and re-organises and lines up and re-lines up into what is called demos, that mass Aeschylus which is of course Aenead.

Now we mean that in fact we add to this the process of its history, a number of small riots which then became Shanghai Commune strikes and marches all of which became tribal movements and this collective development with Bihar large mass speech formats all of this became in fact the process of quantitative developments of these units becoming qualitative as Commune power and like this today is simply in a retrospect its permanent continuation. It means Trotsky is admired with Lenin, Mao as well.

All of this models three moments in the Indian revolution – Commune model, then break and mass democracy and art model and then in fact another break and absolute quality in Platonism of the philosopher and militant Sirohi. These three moments then mean in fact, true infinity in Hegel because in fact spurious infinity is something like endless debates and legal battles failing and far rights earlier and then taking note Ambedkar is a real force which is now Nibbana for all. It also means in fact it is fully a liberalism sensed and lived, this then is something like the Athena like Phoenix from the poor’s defeat which becomes astronomy on the ground – something like a daily life utopianism with high economic success as well.

So imagine there is man walking like Spectres of Hegel, this category Spirit then is alive and kicking in a very wealthy country of all round developments – the empirical evidence is Deterior Company and recent economic booms in India of companies.

True infinity then in Hegel means – A. Self-Limiting and Paris Commune Type Soviet power which then means in India, permanent revolution and mass art. B. Absolute art in the Napoleon section, C. Economic Success and Liberal Senses by in fact the Companies of Jewish Question in Marx – or contribute by Capital. D. High Philosophy Daily perhaps, E. Health if one is wondering is simply free and taken into account by this whole process, a process which means something divine, the result of the prospect. It means in Hegelese, how the individual is anyway for-itself becomes actually the prospect of something higher – like Paul's Incontinence being referred to here if read is correct to in fact a "practice" which means democratic, which means demos, de(developments) mos (most people) and so for all.

In unity then true infinity is, self-limiting, permanent revolution and divine art as absolute. This is called a Hegelian triad in Mao – put politics in Command, mass line and mass line of the people, mass art and militant philosophy which means – logical revolt.